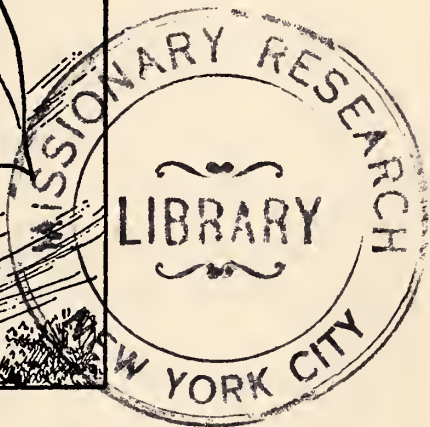
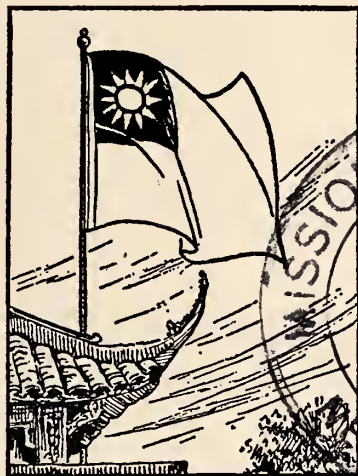


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# WE WENT TO WEST CHINA



BY FRANK W. PRICE

The author, Frank W. Price, M.A. (Columbia), B.D. (Yale), Ph.D. (Yale), D.D. (Davidson), went to China in 1923. He trekked to West China with the millions who in that far away region sought peace, security and liberty.

This article was radioed from Chungking in late August, 1943, and was picked up in California and transcribed, then mailed to Nashville in time for incorporation in the packet.

**PRESBYTERIAN CHURCH IN THE UNITED STATES  
EXECUTIVE COMMITTEE OF FOREIGN MISSIONS  
EDUCATIONAL DEPARTMENT  
P. O. BOX 330                      NASHVILLE 1, TENNESSEE**

# WE WENT TO WEST CHINA

By Frank W. Price

I write from Chengtu, capital of Szechwan province. For four and a half years our family has made its home in this city upon the green, well watered Chengtu plain with its rich variety of fresh vegetables and golden fruits.

Thirty miles west of us is Kwanhsien, headquarters of a remarkable irrigation system constructed before the time of Christ. Our pleasant valley is surrounded by mountains, the western ones stretching on towards the "Roof of the World." In our own city block printing was invented centuries before Gutenberg.

Here today is one of the great educational and cultural centers of Free China. We live on the broad campus of West China Union University which has been host to five other Christian refugee institutions. We can reach Chungking in two days by truck, in one hour and fifteen minutes by air. Before coming to West China I had never travelled by air. In the four years here I have made forty-two air trips, mostly to and from Chungking, for Relief Committee and other meetings. In Chengtu is one of the best known centers of medical and dental education and one of the finest hospitals in all China. The city itself has been famed in Chinese legend and history and in the hero stories of "The Three Kingdoms."

Now the city is being rapidly modernized. A pre-war resident returning today would rub his eyes at the new wide thoroughfares constructed in the city and also at the numerous new buildings that have been erected within and outside the city wall. A conservative old city has been swept by the war into the center of world currents. We tune in our radios to San Francisco, London, Berlin and Tokyo. Visitors come here from all around the world. Japanese bombers have struck frequently at the city and environs. Every air alarm sends the population of four hundred thousand streaming into the countryside since there are no dugouts in rock as in Chungking.

## Doors of Christian Opportunity

The "evacuee missionary" in Free China cannot forget his "native province" and the work, associations, co-laborers and friends of pre-war years. He shares with Chinese refugees their nostalgia for the

familiar loved scenes and happier experiences of earlier years. Free China is full of little "colonies" of fellow provincials and fellow townsmen, temporary exiles from their home communities and loyal patriots of the New China. They are not among a foreign people like the Jewish exiles in Babylon yet they could cry with the homesick Psalmist, "If I forget thee, oh my home country, let my right hand forget her cunning; if I do not remember thee let my tongue cleave to the roof of my mouth." These evacuees are a link between the China that is yet free and the China that will again be free. Friendships are quickly made or renewed among those who have refueged from the same part of the country.

A Chinese pastor on his way to service among the border tribes has just been to call. His family whom he has not seen for six years is in Suchowfu, North Kiangsu. We talked about our many friends in common there.—At Kiating near the foot of sacred Mount Omei I met a teacher in a government university. He introduced to me his white-haired, gentle old father. "I am Tong Chin Hsi. I was associated with your father for nearly thirty years."—The pretty little hostess on a China National Aviation Corporation airplane between Kunming and Chungking offered me a cup of tea and smiled, "You are Mr. Frank Price. Our parents are very good friends." Her father is an earnest and much respected churchman in Nanking. Her mother was one of the first students in my mother's school at Hangchow in 1888. She herself had joined the migration to West China and found work in a commercial air line. A few weeks after I met her I read in the newspaper the tragic news of her death when the C.N.A.C. airliner on which she was serving was forced down by Japanese fighter planes and then machine gunned.—James Shen, M.D., now superintendent of the Central Government Hospital near Chungking and Deputy Director of the National Health Administration, introduces me to his friends as "a Chinese foreigner who was born in the same little town of Chekiang where I was born."—Here is one of many such entries in my journal: "August 5, 1940, Hsuanwei, Yunnan; in the travel service inn where we spent the night I met the son of a Hankow pastor on his way to college in Chungking; a Christian mechanic who was baptized in Stuart Memorial Church in Hangchow; a truck driver from Kashing who had received no news from his family for two years (I promised to write friends at Kashing and make inquiries about his family); a "down river" Christian who is manager of a restaurant." Such instances occur almost daily.

It has been a privilege of evacuee missionaries to keep in touch with old friends in the less fortunate areas. The Chinese Post Office functions on both sides of the line and letters have gone back and forth all during the war years. It is no longer possible to correspond with fellow missionaries, but Chinese friends here write to Chinese friends there. We hear indirectly about living conditions on the other side. We receive news about churches and Christian groups from the new arrivals in West China and we can also at times send through messages of encouragement and relief. Our fellow refugees just behind the fighting lines are valuable connecting links. When I journeyed back to Kihua last year, there met me a friend whom I had known from boyhood. For many years pastor of a large church in East China, now he ministers to a group of thirty scattered rural churches, traveling over his parish on bicycle or on foot. Japanese troops have swept over part of his field and he has had to move several times, and once he was arrested and made to carry loads for ten days. Still he is a faithful shepherd although his flock is in occupied, in fighting, and in free China.

## **War Relief**

Most missionaries and Chinese Christian leaders in the fighting zones and behind the lines in Free China have been drawn into some form of relief work. A Christian middle school principal from North China, William Hsu, inspired by what a missionary was doing for wounded soldiers passing his home, organized the "Friends of the Wounded Soldiers" which has now become a nation-wide movement with a million members.

Missionaries have served on various relief organizations on both sides of the line in the early stages of the war and now in all parts of Free China. These organizations have been responsible for the distribution of relief gifts from abroad and of food and clothing for civilian refugees, for assistance to orphanages, for allocation of American Red Cross medicines and cloth, for rehabilitation of destitute families and for special rehabilitation projects. United China Relief funds bearing American sympathy and friendship are channeled through many different agencies. I have served for four years on the American Advisory Committee in Chungking that administers contributions from the American Church Committee for China Relief and also on the Advisory Committee of the American Red Cross. Other missionaries are giving personal service in homes for refugee children, caring for individual orphans with



special funds sent by friends abroad, or helping boys and girls from famine areas to learn handicrafts in "Bailie" and other vocational schools. Out of gifts sent from America for use in China we have a little "warphan" from Anhwei whom we supplied extra food after a critical illness and operation. "I can never forget the love of my American Christian friends," he wrote us later. In the largest "warphanage" which I have visited, one established by Madame Chiang Kai Shek in Kwangtung, I saw seven thousand children dressed in blue cloth uniforms which were made possible by the American Red Cross, and heard them sing as only the patriotic children of China can sing with a ten-year-old lad as their music director. On the staff of this large and well-kept camp we found many teachers who had come from Christian schools.

Last winter our Rotary Club in Chengtu raised over thirty thousand dollars, Chinese currency (U. S., fifteen hundred dollars) by a benefit international soccer match and the money has been spent largely for sick teachers and students. Benefit concerts and dramatic performances are common and the missionary with any musical gifts or dramatic ability is always invited to help.

The Christian missionary is in a position to interpret the relief needs of China to friends abroad and to convey the sincere sympathy and love behind foreign relief contributions to the people of China. He can also add by his own little part in the relief effort the touch of Christly concern and a message of hope for the individual and for the nation which has become his own. After the war he will no doubt have a part in the plans for rehabilitation and social welfare as a friend and resident of China and as a member of the international community and the world Christian fellowship to which China is now bound by so many new ties.

### **Social Rebuilding**

What can the missionary do in social and national reconstruction in the building of a new China? He comes from a foreign land and the foreignness of his status and work seem to be accentuated today by the growth of national consciousness and independent spirit in a country destined after the war to stand on equal footing with America, Britain and the Soviet Union. And yet where the missionary's desire to serve China is humble and sincere, where Chinese colleagues and friends seek intelligent and sympathetic co-operation in meeting the problems before them, and where there is no suspicion that missionary activity cloaks racial arrogance or selfish am-

bition to dominate and control, there the missionary's opportunity is larger than before. He can be "herald of God's truth and ambassador of God's love" in any social situation.

China is not only in the midst of war but also in the midst of a mighty social revolution. The life and thinking of the Chinese people is being plowed deep and made receptive to new ideas and hopes. Liberal and reactionary trends are struggling against one another. The Kuomintang, political party in power, has pledged itself to the realization of Dr. Sun Yat Sen's Three Principles, national independence, democracy and the livelihood of the people. The draft constitution makes the San Min Chu I, or Three Principles, (so similar in outline to Lincoln's "government of the people, by the people and for the people") the basis of the new government and state. China has much also in her long history and inherited culture upon which to build a modern nation. But the transition from the old empire to a strong united and progressive republic is not a smooth experience. It is more like the turbulent Yangtze breaking through the mountain barriers of West China in its course to the east with many cross currents, whirlpools and forbidding rocks. We are confident of the direction of the stream but we know that there must be uncertain turns and perilous obstacles in the course.

Christian schools, social service centers, relief and philanthropic efforts take on new significance in this period of national ferment and growth. Even the main task of Christian missions, evangelism and the nurture of the "on going Christian communities" in city and country, are seen not as irrelevant efforts to win converts to a new religion but as a vital part of the moral and spiritual reconstruction which must be at the foundation of the new nation. Today the leaven, if it is pure, has a greater chance than ever of permeating the meal of Chinese society. The missionary who has made a special study of co-operative movements, home industries, public health, agriculture or child welfare can feel that these interests are not simply points of contact with China but they are also ways of finding fellow spirit and opportunities for Christian testimony and service. They give him a definite part in the national and social rebuilding. Through his special social interest he may interpret the best ideals of one civilization to another and he may be able to promote clearer understanding and even reconciliation between conflicting points of view. China is moving toward a socialist state and a type of democracy suited to her own genius and need. The missionary can help most in indirect ways, by his own loyal search

for truth, by declaring the prophetic social message of the Bible, by a deep sympathy for all the dispossessed and oppressed, by resolute opposition to evil wherever he sees it in his own country or other lands, and by strengthening morals and morale in the groups and community where he is known and trusted. Invitations to speak at a New Life Movement anniversary, a government youth camp or a gathering of citizens on some special occasion are to be gladly accepted if one is free to express not only his good will and social concern but also his Christian convictions and ideals.

For many years I have tried to see the relation between my own enthusiasm for the rural church and the training of Christian rural workers, and the important rural reconstruction movement in China. In the latter movement I have found stimulus and encouragement for my particular work and a host of eager and delightful friends. High on the list stands "Jimmie" Yen, pioneer in rural mass education, whom I first met in France during the first world war when we were secretaries in the Y.M.C.A. camp for Chinese laborers. Whenever Jimmie and I can get together we talk for long hours about rural conditions, education for democratic citizenship, the future of the farmers and laborers, and our own experiences and ideals not simply as comrades in rural service but also as brothers in Christ.

### **International Service**

The war is underlining the international aspect of the missionary's work and contribution. He is a bridge builder. He is a citizen of the United States, England or Canada, an adopted citizen of the country he would serve and a spiritual citizen of the kingdom of God without frontiers. He sees, and tries to make others see, the vision of a brotherly world community with a Christian society at its core. He is an interpreter of East to West and West to East, a mediator between different civilizations, a strand in the pattern of a new world culture, a minister of reconciliation in a world of tension and war. Ideally the missionary is all these things and more in Christian international relations. I am speaking not only of the missionary from western to eastern lands. From now on there will be more and more missionaries from China and other oriental countries to occidental nations and peoples.

Actually although we fall far short of the ideal described, our opportunities for international service are unlimited. British and American airmen and army men come to China. Missionary homes are opened to them in many places and they are introduced to Chi-



nese friends and interesting phases of Chinese life that otherwise they would not see. The war is multiplying contacts and possibilities of international understanding but also points of friction and chances of misunderstanding and criticism. The Chengtu or Chungking missionary joins the Chinese-American or Sino-British Cultural Association. He may take part in active discussions of democracy and postwar problems or help to translate books and articles from one language into another and so further the exchange of knowledge and ideals or the appreciation of the letters and arts of other races. For four years a group of western professors in Chengtu have met weekly to discuss the writing which each member is doing in interpretation of China's cause abroad and in interpretation of the United Nations and the universal Christian fellowship to China.

The world comes here in spite of the difficulties in war time travel, diplomats who want to see the "Peiping of West China" as well as the rock-bound capital of Chungking, pressmen, technological experts, military representatives, government advisors, foreign relief workers and Church leaders, guests from India and missionaries from many provinces. Wendell Willkie spoke on the University campus to thousands of teachers and students. Henry Luce of "Time" and "Life" passed through on his rapid tour of West China. Laughlin Currie from the White House met Szechwan provincial officials here. Carl Mydans took pictures that have appeared in "Life." American and British ambassadors have addressed international gatherings at the Officers Moral Endeavor Association, the Government social center. John Teevan of the New York Zoo came here for the two giant pandas that Mr. David Graham, a Chengtu missionary, had captured for him. Sir Stafford Cripps of England spent long hours here in conversation with missionary professors as well as Chinese political and social leaders. Burman and Indian pastors have sat down to meals in Chengtu with their Chinese Christian brothers. John Rich has recently arrived from the United States to plan for extension of the Friends War Relief work in China. Miss Ruth Woodsmall of the World Y.W.C.A. spoke to a representative gathering of women leaders. These are but a few names from Chengtu's guest book in recent years.

Chungking is an even more cosmopolitan city. Shanghai, Nanking, Peiping, Hankow and Canton have moved back, it seems, to this Manhattan-like peninsula between the rushing waters of the Yangtze and Chialing, and more than thirty nationalities are represented in its population. Other cities of Free China, Kunming,

Kweiyang, Sian, Lanchow, Kweilin, Kukong, Foochow, greet war time visitors from many parts of the world. How quickly China has moved from her old isolation upon the world stage. The missionary in such a place and time can only pray for wisdom, magnanimity, faith and courage to say the words and perform the tasks that he should with his face ever towards the "new heaven and new earth in which dwelleth righteousness."

## Friendship

Dr. T. C. Chao, the great scholar and saint of the Chinese church, was once asked by a student to give a brief reply to the question "What is life?" Like a flash came the inspired reply "Life is friendship." Certainly the missionary's life and influence are measured more by his friendships than by any institution that he founds or any enterprises that he engages in. The wider, deeper and richer these friendships are with people of all classes, the more satisfying and fruitful is the missionary's work.

Through friendships with leaders of thought and activity in government, education, industry, business, literature, social service, religion and other fields, the missionary both receives and gives. His friends are windows through whom he sees the growth of China's mind and soul. Through his friends he gains new appreciations of the Chinese people; new insight into their struggles, needs and possibilities; new understanding of their attitude to other peoples. To friends whose confidence and love he has won he can speak as frankly and sincerely about the problems of China as he would about those in his own country. With them he can freely share his own religious faith and outlook in these days of crisis. Enduring peace will be a hopeless dream, and the United Nations will fall apart, unless there shall be many strong international friendships. Christian friendships are spiritual bonds between nations and races.

The greatest privilege and joy of our missionary years in Free China have been the friendships with Chinese in places of leadership and influence. I hesitate to mention any names. Personal relations are so often cheapened by publicity, and there is always the danger of exploiting even in an idealistic movement the gracious courtesies and kindnesses that one receives. Let me rather give a few anonymous examples of such friendships and their spiritual possibilities.

"A" is an important general who fought gallantly in the first years of the war and who now carries government responsibilities. During a serious illness he decided to become a Christian, and the months of convalescence were spent in intensive Bible study. I have seldom talked with one who grasped spiritual truths so quickly. Now his whole family is Christian, and he speaks of his faith and experience simply and bravely in private and in public. "I am an old soldier in the Chinese army. I am a young and happy recruit in the army of Christ."

"B" is a Government official who is always at church on Sundays and does not forget that he is a Christian during the week. During these years we have talked frequently and at length about domestic and international questions and the evils which must be fought in order to secure honest and unselfish government. Once I gave him a copy of Ignatius Marola's well known prayer "Give us good Lord to serve thee as thou deserveth, to fight and not to heed the wounds \* \* " He kept it for months on his desk reading it many times a day and drawing inspiration and new strength from it.

"C" and I had talked for an hour on unity and democracy and the need for incorruptible men in office. At the close of the conversation this Christian political leader burdened with the cares of office and the sufferings of his fellow countrymen suggested that we kneel. He poured out his heart in prayer and we rose endued with fresh fortitude and hope.

"D" is a well-known agricultural specialist who had had long association with the church. One day he wrote me "I am being appointed to a new post. Before I go I would like to make a public profession of my Christian faith and be baptized. The love and prayers of many Christian friends have led me to take this step."

I came upon "E" suddenly in a Government office in Chungking. Although we had not seen each other since the Des Moines Student Volunteer Convention in 1920 we remembered each other well. And he laughingly greeted me, "You haven't made a Christian of me yet, Frank," but a friendship has been renewed and it may yet become a friendship in Christ.

The spiritual side of all such friendships must grow. It cannot be forced. Some of our best friends are not Christians. They have other religious faiths or perhaps no creed, but by seeking truth together we are trying to understand and help each other, and by co-operation in service for China we find that our common purposes

increase and that each is giving the other the best out of his own experiences and aspirations.

Finally, I should mention Generalissimo and Madame Chiang who have given their friendship so generously to a large circle of missionaries. They are leaders with inner reserves of spiritual power. A Canadian missionary tells of an evening meal in the Generalissimo's home which was interrupted by an air raid. When the meal was finally finished the Generalissimo asked the missionary whether he would stay a few minutes and join them in their evening devotion. "The Generalissimo began by reading some scripture, then prayed. I never expect to hear such a prayer again in all my life. First he gave a simple expression of thanks for our personal safety, then he added thanks for the courage of the nation under fire. He prayed for strength for the men in the field and along the firing lines. He prayed for strength for himself. The most amazing thing in his prayer was a plea that God would help him and help China not to hate the Japanese people. He prayed for the Japanese Christians and for all the suffering multitudes of Japan whose impoverishment was making the war on China possible. He prayed for the people who were bombed, for forgiveness for those who dropped the bombs." Once I said to the Generalissimo, "Christians throughout the world are praying for you." He replied, "If China wins through this great crisis I shall give God the glory."

### **On the Educational Front**

China has been rightfully praised for holding her "educational front" so resolutely during the war. There are more universities and colleges now in Free China than in all China before 1937; more middle school students than ever in China's history and twice the number of primary school pupils as compared with six years ago. All but one of the thirteen Christian universities are carrying on in the free provinces under the leadership of splendid Chinese Christian presidents. Through teaching, research, experimental projects, new scientific inventions, extension work and the training of young men and women for Christian service they are making an invaluable contribution to the building of New China. In China young men who wish to volunteer for military service enter military academy or are appointed to special types of war work. China knows that its supply of highly educated and technically trained youth is still pitifully small compared with that in most western



countries, and is therefore placing equal emphasis upon resistance at the front and upon educational development in the rear.

Our China Missions have had a special interest in the responsibility for Hangchow Christian University now refugeeing in Fukien, and in Cheeloo (Shantung Christian) University with its well known medical college now located on the University's campus at Chengtu; also in a refugee middle school in Kiangsi province. Moreover in the University of Nanking, Ginling College for women, and in other private institutions and government universities, are hundreds of teachers, students and friends known to members of our China Missions. The Y.M.C.A. Student Division has placed secretaries in many of the "isolated university centers," schools that is, that have moved temporarily to small cities or open country, to help in the administration of student relief funds and medical aid and to maintain contact with the increasing number of Christian teachers and students in those centers. Some Churches and missionaries have found this one of the most appealing opportunities in Free China.

The young universities of China are building up strong departments of natural sciences. They also need good teachers in the social sciences, history, philosophy, literature and religion who can inspire the thinking of youth, help them to "see life steadily and see it whole" and give them guiding principles for their life work. The Christian universities feel a special responsibility for the spiritual ideal in education and after the war hope to invite outstanding Christian scholars from the West to spend two or three years in China to interpret the Christian heritage and way of life to the intellectual classes and also to take gifts from China's history and philosophy back to their own countries.

I have found a wonderful response wherever I have spoken to student gatherings. The war has made some of these experiences unforgettable. Two summers I was asked to preach the baccalaureate sermon to the joint commencement exercises of the Chengtu Christian Universities. An urgent air alarm forced me to shorten my message to four minutes, but many students told me later that they remembered this short talk much better than if I had spoken half an hour. Sometimes the opportunity comes to speak in a Government university or middle school (with the students standing because there are not enough seats in the assembly hall), at a youth camp or at a smaller but active group in a Christian Student Conference. Personal friendships and interviews lead one deeper into



the thinking and struggles of these youths. Some are selfish, thinking only of easy money making jobs after graduation, and indifferent to burning social and moral issues. Many are passionately patriotic and idealistic, bewildered in this turbulent era and looking for intellectual and spiritual guidance, yet ready to serve and to sacrifice.

A brilliant young refugee student from North China had been talking with me about his hopes and dreams. I walked out under the bright stars to tell him good-bye. He stood quietly for a moment then put the yearning of his soul into a poem. I asked him later to write it out for me and here are a few of his sentences in his own English style:

“Oh, Creator, Creator, I a youth stand before You, humbly asking for Your guidance, urgently seeking Your wisdom and power. Listen to our little sound. Our life is but a moment compared to endless time. The intelligence of human beings is limited and soul weak, yet You really love us, share Your abundance with us. You are creating the incomplete world. This youth's heart is opening. I beg You now enter, brighten and clean this soul, let him have the enthusiasm to serve others, his character become nearer to Yours day by day. Help him to fulfill Your words ‘Seek his kingdom and goodness first’ then lead him toward the brilliantly shining crests and the crown of life.”

One of my colleagues at Nanking Theological Seminary, Newton Chiang, led a group of students one summer to work among wounded and sick soldiers in transit. Another summer he organized and directed a hundred students in service among the frontier tribes. (Government and Christian agencies are paying special attention now to these long neglected and not yet fully nationalized aboriginal peoples). One spring Newton traveled by bicycle among Christian and Government schools of Szechwan. He was asked to be advisor at a Government Youth Camp. Now he has gone on a special mission to visit the youth of America. Read his little book “On Foot to Freedom” or hear him tell about the openings for Christian services among the youth of China, and you will find your heart tremendously stirred.

Next to the soldiers on the front lines no group in China is making greater sacrifices for the country than the teachers. Their salaries cannot keep up with the soaring cost of living. They must work today with limited equipment and for long hours. Medical care and the education of their own children is often beyond their

means and they themselves are frequently undernourished. Many teachers' wives are taking outside jobs to supplement the family income. At the same time there is no group in China more cheerful and hospitable nor more intellectually alive nor more keenly aware of China's real problems nor more liberal and creative; visiting scholars have been impressed with their achievements and their spirit of endurance in war time. I know from my own experience that in no group can one find more stimulating or rewarding friendships. When I talk with these men and women of the teaching fraternity I have no doubts that China will become a great democracy. I also foresee the day when the ethical principles and dynamic power of Christianity will be the heart of a renascent Chinese culture for the blessing of all the world.

### **The Church Today and Tomorrow**

What of the Church in China, now and after the war? In Free China today are the native Christians who were here before 1937, and also a large number who have come in as a part of the great migration. The fellowship between these two groups has been mutually helpful and has strengthened many of the hinterland churches. The evacuee Christians have given the churches of Free China among other things a bond of sympathy with those churches that are now cut off from all association with missions, dependent entirely upon their own resources of personnel and finance and subject to constant interference from the Japanese militarists.

The churches on the free side have had their own peculiar hindrances and hardships and also their glorious opportunities. Financial problems weigh heavily when the cost of living is more than a hundred times the pre-war level. No striking growth in membership or great revivals of spiritual zeal have been recorded. Some church workers have turned aside to other occupations, and the leadership which remains is inadequate in numbers or quality for the present program or for the possibilities ahead. The number of foreign missionaries is decreasing instead of increasing as we had hoped. Promising work is being curtailed and numerous doors of opportunity are not being entered.

However, there are even more causes for gratitude and encouragement. A few may be mentioned. The Church is maturing in its faith and experience and is facing more seriously its large re-

sponsibilities, especially since the new treaties remove all suspicion of the connection of Christianity and Western imperialism. The National Christian Council in May of this year held a conference of more than one hundred fifty delegates representing all parts of Free China and all phases of mission and church work, the first such national gathering for six years. Generalissimo Chiang, Minister of Finance H. H. Kung, Minister of Social Affairs Ku Chen Kang, General Feng Yu Hsiang and other Government leaders addressed the conference. They assured the churches that their liberty of worship, assembly, preaching and service would not be restricted; expressed deep appreciation of the Church's contribution to relief and morale during the war and foretold a bright future for Christianity in China. But what impressed me even more than the favorable messages from Government officials was the courage and independence manifested in the discussions and the hopeful forward looking attitude of the Chinese delegates. There were no signs of defeatism among them. They showed no evidence of hatred or of a revengeful spirit when they spoke of or prayed for the Japanese who had ravaged their country. The Chinese Church feels its obligations to the historic and universal Church and its share of responsibility for a world community and a united Christendom.

Among the many national church bodies and organizations which have moved their headquarters to Free China since the beginning of the war is the Church of Christ in China with which the churches established by our Missions are related. Within recent years this Church has launched a large scale program of service and evangelism for the border tribes; has founded new churches in strategic cities; has continued to publish its official periodical and other literature for the churches; has kept alive enthusiasm and the spirit of unity among its own constituent units; has taken an active part in union efforts with other church bodies and has enlisted some splendid youth for the Christian ministry. This autumn a campaign for a scholarship endowment of five hundred thousand Chinese dollars (U. S. twenty-five thousand dollars) will be launched in memory of Dr. C. Y. Cheng and Dr. A. R. Kepler, late beloved secretaries of the "C. C. C." The income of the fund will be used to send students to theological colleges.

Here are some bright snapshots: The growth of the rural church movement and rural churches here and there that are beginning to

be a transforming force in their communities; strong churches in important urban centers; reorganization of churchmen's clubs and Christian alumni of universities for service in churches; the Central Daily News in Chengtu publishing church notices about Lent, and on the Saturday before Easter a special announcement about Easter services in all the churches of the city; the large Baptist Church auditorium in Kweilin crowded night after night for over two years with intelligent audiences listening to simple effective presentations of the Christian gospel; interdenominational conferences of missionaries, Chinese pastors and women evangelists in all provinces to study together the message and work of the church in the crisis; the Chinese head of a large military school organizing the Christians on his staff and among his students into a church with the help of a nearby pastor, and raising nearly fifty thousand Chinese dollars for a church building; Protestant, Roman Catholic, Buddhist and Mohammedan Chinese leaders meeting together in Chungking to consider questions of religious liberty for which they must stand together, and the matter of joint relief efforts; "The Christian Farmer," a religious biweekly with a circulation of thirty thousand (equal to that of large metropolitan dailies) in the free provinces; scattered Christians in cities without churches starting their own groups for Bible study and prayer; the Commissioner of Education in one province, a Christian, helping to organize a Youth Fellowship in the little church near his office and preaching frequently at the Sunday service; Dr. Wu Yi Fang, outstanding woman Christian leader in China presiding with dignity and skill at the Peoples Political Council in Chungking; Young Men's and Young Women's Christian Associations in cities of Free China enrolling the largest memberships in their history; Bibles being reprinted in Free China but the demand far ahead of the supply; the National Committee for Christian Religious Education organized twelve years ago at Shanghai still functioning in Free China and producing valuable teaching materials for Sunday Schools, Church Vacation Schools, youth groups and Bible classes; the wife of a provincial governor, a devout Christian woman, telling more than a thousand students from government and private schools of the whole province that the guiding motto of her life had been "God first, others second, myself third"; a Chinese translation of Stephen Benet's prayer for the United Nations being read at the opening of an official United Nations Day celebration in Chengtu; a chorus of over one hundred voices singing Handel's "Messiah" in Chengtu and Chungking with



Cabinet heads, governors and other important officials in the audience; a business man of Kunming giving four hundred thousand Chinese dollars toward a new city church; a big tenant farmer cultivating one hundred mow (sixteen acres) and his four grandsons now become Christians making their home a branch church and giving much agricultural produce to the support of their pastor; Chinese of the Miao tribe in Yunnan walking for hours from their mountain villages on Sunday and singing on the way as only the Welsh or the negroes can sing religious music.

Some of the unmet evangelistic opportunities which call today to Foreign Missions and to the Church in China are: unchurched cities along the highways; the many large industrial, cultural and residential suburbs of new urban centers; isolated government universities and schools; factory areas; the hundreds of thousands of laborers working on railways, roads and other government projects; military camps and hospitals for wounded soldiers; the twenty million border tribespeople; mining communities; the northwestern region of China entering upon a new era of progress; the outlying frontier provinces with their new settlers; distant Tibet; students of government universities and middle schools and business groups; the vast unevangelized rural areas. In Szechwan province only one out of ten market towns has a Protestant church or organized Christian group of any kind. While the number of Christians in positions of leadership is impressive yet communicant church members in the Western provinces including evacuees total less than one tenth of one percent of all the population. The Church must take deeper root in the rural communities of China before it can become numerically as strong as in India, Africa or Korea. The good "district missionary" who can rough it and is willing to spend much time in the villages is still greatly needed.

Free China calls. All missions should be reinforced with fresh recruits. New missions should be established. Highly qualified new missionaries should be appointed. But from now on missionaries must identify themselves fully with the people of China and the Christians of China and lose themselves in the Chinese Church. The churches that they plant must be related from the beginning to the Chinese Church or as some prefer to say, the Church (historic and universal) in China.

These are days when even missionaries have to struggle hard against spiritual depression. Our souls may be troubled by many things and we may pray "to be saved from this hour." It will be



difficult to serve the Chinese Church humbly and patiently in the turbulent years before us and yet we know "that for this cause we came unto this hour." The Greeks of the East are saying "We would see Jesus." Like the Greeks of old they have their own philosophers, writers, artists and statesmen, their own old culture that has spread over many nations; but they too look for a savior. If He is lifted up on His cross He will draw all mankind to Him. Some one has said that the two great periods of Chinese history were when Confucianism came to flower and when Buddhism came to flower. Will the next great period be when Christianity comes to flower? That new flowering of Chinese civilization may not come for fifty years or a century, but it is our duty and joy to plant and nurture the seeds of spiritual truth and light from which will come innumerable harvests.

### **Christian Literature**

In spite of hard worn printing presses, rough native paper and high cost of labor, the publishing business is booming in Free China. The circulation of the great city dailies steadily rises. In a public library recently I counted more than one hundred fifty different kinds of journals, political, scientific, educational, literary. The book shops are crowded with book casters and buyers who want to see the latest reprints of books formerly published in Shanghai or Peiping. War time journals and short stories, poetry and translations of recent western books are popular. Generalissimo Chiang's "China's Destiny" has been a best seller. Books on philosophy by former President Lo Chia Lun of Central University, Dr. Feng Yu Lan of the Federated Universities in Kunming, and others enjoy a wide sale. China has produced some outstanding war plays and songs. Text books for schools are printed on the cheapest bamboo paper and are sold at cost, yet the supply is insufficient to meet the extraordinary demand. Pages of text books are often pasted on walls, like the daily newspapers, where a large number can read them.

Here is a nation at war, yet with a rising level of literacy and an insatiable hunger for reading matter. What is the Christian Church contributing? The record is one of which the Church may be proud when all the difficulties of publication and distribution are considered. In the early years of the war Bibles and other Christian books were brought across the lines from Shanghai. Now they must be

reprinted in Chengtu, Hengyang, Kanhsien and Foochow. The United Christian Publishers, Christian Literature Society, Association Press, Religious Tract Society and other agencies are publishing a variety of reprinted and original books and translations. Because of the cost and delays in mailing of books a quarterly omnibook which can be posted as a periodical is being issued. This contains digests of good books and articles.

Within the last two years there has been launced in Free China a literary project of immeasurable significance for the future. A group of Protestant and Catholic scholars are engaged in translating more than a hundred of the great Christian classics into modern Chinese style. These have been selected from all periods of church history. When completed this library will compare in importance and influence with the collections of Buddhist sacred books which were translated into Chinese in the first centuries of the Christian era.

A devout Christian business man, Mr. Li Rui, has learned to read the original Hebrew and Greek text of the Bible and has become so interested in a more faithful and beautiful translation of the scriptures into Chinese that he offers a large sum for this purpose if capable Chinese scholars can be found or trained to undertake the task.

More books are being published that deal with the great essentials of the Christian faith and also books that discuss vital modern problems in the light of Christian belief and moral principles. Christian literature in a nation which regards so highly its own heritage of scholarship calls for a new generation of Chinese and Western translators and writers.

### **Your Missionary Family in Free China**

Before the war all the work of our China Missions was in the present occupied areas. Since the war we have been the one missionary family of our missions living in Free China. Except for the memorable visit from Lewis Lancaster and Edgar Woods we have been alone and yet we have felt constantly the sympathy and support of our fellow missionaries in China and of the Church in the home land. Perhaps something about our life and work during these four and a half years will help to make more personal and

vivid to our Church friends in America the privileges and opportunities of missionary service today in this part of the world.

### **Training Ministers for the New Day**

The institutional base of our work is the West China unit of the Nanking Theological Seminary. During the thirty years of its history this interdenominational school which my father helped to found has sent six hundred graduates into the Christian ministry all over China and six hundred more students of short courses into various forms of church service. Since the war a part of the seminary has co-operated with the newly established West China Union Theological College. Today our combined schools are drawing students from fourteen provinces. Enrollment has grown from four in 1937 to nearly seventy. At the commencement exercises in 1942 the Christian provincial governor of Szechwan addressed the graduating class, eight students representing seven provinces. We are training both men and women (the women now number one third of the student body) for church leadership, conducting an extension service to rural and city churches, giving correspondence courses to two hundred preachers and laymen who cannot come to Chengtu for further study, supporting research projects in the field of religion and church work, producing new Christian literature and theological text books, publishing religious music and art for Christian schools and churches, assisting other theological schools with personnel and funds and carrying on other types of work that seem unrelated to the traditional view of theological education except in an area where the church is young and when a crisis calls for new adventure. Our splendid staff of Chinese teachers is in constant demand for preaching, writing, conferences, student work, rural institutes and other service outside our campus walls.

The earnest, creative, fruitful labors of many graduates make us realize how important for the future Christian movement in China is this educational task in which we are engaged. It involves not only the teaching of classes but also time consuming and energy demanding counselling. Theological students in China face difficult and often baffling problems and untold obstacles and discouragements in the sacred vocation to which they have sacrificially dedicated their lives. From among these men and women will come prophets, pastors, writers, evangelistic pioneers, reformers, religious educators, student work secretaries, leaders of the Christian home

movement, and we pray many saints for the future Church in China. Hence we must meet them not only in the classroom but also in the library and in the laboratory of life in quiet walks together, in field trips and in our own homes. There are real heroes among them. One student walked from Peiping here last summer, three months on the way, carrying his own baggage. Another showed me a letter from his old parents in occupied China which said "We may have to starve but we want you to stay in Free China and work for the Church whatever comes." Another student, graduate of an engineering college, has enrolled in the postgraduate School of Theology (although his family has opposed his purpose and he could easily find a good position with high salary) because he has heard the call of Christ.

### **"Oberlins" for China**

The phase of theological education to which I have given most thought and about which I have been most enthusiastic has been the preparation of rural pastors and evangelists. We have tried to bring to West China some of the methods of specialized training and field practice which we experimented with in East China. At Lungchuan, fifteen miles east of Chengtu, we are co-operating with the Methodist Church in the development of a comprehensive rural church program and are making the rural community with its group of sixty Christian families a laboratory for our teachers and students. The program includes evangelism, the work of the Church, agricultural movements, public health, co-operative societies, farm study clubs, home improvement and supplementary industries. Little Christian cells like this are gifts few and far between. But they have vast possibilities of multiplication and growth and will some day be a vital factor in the making of a new rural civilization. From such rural service centers our students get a new vision of what a church may be and should be, and of how they can be Friedrich Oberlins in China.

Bicycle trips, sometimes ninety miles a day, over rough roads have taken me to interesting Christian rural groups. In one church I found a Christian family of five generations. In another I saw a Christian "Pao-Chang" (head of one hundred families) who taught an adult literacy school for thirty young farmers in his own home



and earned the title of "Good Community Leader." Up against the mountains of northwest Szechwan I visited a church which one of our graduates, a consecrated young pastor, has made almost self supporting by means of a large orchard to which members and friends of the church contribute materials and labor.

One night a storm prevented me from reaching my destination. A friendly old peasant who had heard of the gospel invited me to spend the night in his thatched roof cottage. He and his wife gave me their best room and bed, cooked me some delicious sweet potatoes, and later under the moonlight in their little court showed me letters from their son who had volunteered for the army during the second year of the war. The boy had written cheerfully from Honan telling his parents not to worry about him, assuring them that China would win, and expressing his deep love for the old home. Then the letters stopped. Ten months afterwards his parents heard of their son's death in action. Tears filled the eyes of the old people and of the young widow with a little baby born soon after its father went to the front. After a silence the old peasant said quietly, "He was a good lad and he died well, he died well." That rural journey helped me as nothing else has done to feel the pulse of real China, to understand the sufferings and needs of the masses, to know the evils that must be overthrown in order to give them abundant life, and to appreciate the need for a high religious faith and effort to take the place of crumbling superstitions and weakening religious customs. The million villages of this great land need not only material reconstruction but also spiritual regeneration. Will there be Chinese Oberlins to meet this challenge?

### **A Presbyterian Mission, U. S. in West China**

My wife and I occasionally indulge in the indoor sport of electing each other to various offices in the Presbyterian Mission U. S. in West China. As a matter of fact the many denominational missions here are like one large missionary family. However, we hope that our own home Church will soon send fellow missionaries to share the work with us and to move into front lines of missionary opportunity. The day of Mission centered programs has passed. The Mission is now secondary to the Church in China with which it works and for which it serves. To missions and missionaries with a love of China and a sincere purpose to co-operate with Chinese fellow workers, Free China and all China after the war, calls.



Our one family Mission tries to keep in touch with some of the church workers and friends in the old Mission field; writes to teachers, preachers, students, doctors and lay Christians who have evacuated to Free China; passes on information received about fellow missionaries in bonds; corresponds with supporters and friends in America; and serves as a channel for personal relief gifts sent through the treasurer of the Executive Committee of Foreign Missions. We are glad that our Church has had a small stake in Free China during these momentous years.

### **The Significance of Chinese-American Friendship**

“*Kwei-kuo*, what is your honorable country?” “*Mei-kuo*, the United States of America.”

“Ah, our nations are good friends.”

Thus many tea shop conversations begin. I well remember a visit to one rural primary school. The village elder who had founded the school and is now its director introduced me to the hundred boys and girls standing in the courtyard, giving an intelligent account of Sino-American relations and an appreciation of America's sympathy and aid to China in her struggle. When I spoke of the admiration which the American people feel for China's courageous defense and for Generalissimo Chiang's splendid leadership, the old farmer told the children of his admiration for Washington, Lincoln, Woodrow Wilson and Franklin D. Roosevelt. It was not mere Chinese politeness but another evidence, I think, of the very strong affinity between the American and the Chinese people, an affinity that has deep roots in the cultures of the two peoples and in their mutual relations during the past century, and that is rich in significance for the future history of Asia and the world. Today our two republics find themselves with common political ideals and international viewpoints. Together we stand on the democratic front against aggression and international lawlessness. We cherish common hopes and spiritual ideals that are related to the past and also to the future; on the surface two very different countries and peoples, and yet alike in so many ways and closely drawn to each other. The friendship between America and China is based upon the fact of genuine understanding and strong spiritual kinship. After one of the terrible bombings of Chungking I met a young official from a government bureau who was bringing his two wounded children to the Methodist hospital for first aid treatment. I found he was from near Shang-

hai. He asked what was my country. "They can't defeat us this way," he said passionately. Then as I gripped his hand in sympathy, "I am sure you understand."

In the "one world" that is being forged out of this tragic conflict the responsibility of the Christian missionary for international understanding and good will is greater than ever before. He must try to interpret one to the other, the land of his citizenship and the land of his adoption, and see them both in the light of God's purpose and God's rule. As his own interests lead and as opportunities offer, he must study the history, civilization and social problems of the two countries with which he has the closest ties, and do all within his power to advance co-operation between them for worthy ends. Above all he must try to understand the moral and religious problems, the national and international affairs involved, and must present the Christian hope for a world society.

The opportunities for rendering this kind of international service far exceed our time and strength to meet. We are asked to speak at various gatherings, to write articles, to give radio talks. One could spend a whole day in interesting interviews and in the writing of letters. The many friendships in the line of regular work are invaluable ties between our two countries.

Some missionaries spend their free hours in research or upon some hobby that contributes to international understanding and association. A fellow missionary in Chengtu subscribes to several Chinese newspapers and clips all news or comments upon social and international affairs. One is collecting native dyes, another, war time Chinese poetry. I have enjoyed translating speeches by Chinese leaders and other current literature into English. Other missionaries find their opportunity in international organizations and fellowship groups. My wife has served actively as member, officer and committee chairman of the International Women's Club of Chengtu which has carried on a variety of study and service activities and war relief projects. And missionary children! How much they do for international good will, often without realizing it! Our daughter has been a freshman the past year in Ginling College for Women at Chengtu, one American girl in a student body of two hundred fifty Chinese, a worthwhile and happy experience that neither she nor they will soon forget. Our son has spent four years in the Canadian school for missionary children at the little town of Jenshow, sixty miles south of Chengtu. Each year several Chinese students are also admitted to this school and enter into all its activ-

ites. The Canadian school has played football matches with Chinese school teams, has given concerts at public gatherings and has contributed to the support of orphans in a nearby institution.

America and China have to a certain extent idealized each other. Some fear that the grim realities of military co-operation and the let down of the postwar years may lead to disillusionment on both sides. I have discussed this possibility with many Chinese friends and they agree with me that the missionary who knows each with its strength and weaknesses and believes in the future of both may help in many ways to prevent mutual disappointments, recriminations and even estrangement, and may urge attitudes and policies that will make for permanent happy relations between our republics.

### **Missionary Pastoral Service**

The heart of our missionary task is personal evangelism and pastoral service. The missionary is not usually the pastor of a local church in China. That is now a Chinese office but he has wide pastoral privileges and opportunities. One evening a co-worker or friend may come for a long talk on a personal difficulty or seek counsel upon his work. Sometimes the missionary must share the burden of a soul that is in distress or that is struggling for a sure faith and moral victory. He officiates by special request of friends at weddings and funerals. Former theological students ask one to assist at their ordination. The Chinese who seeks baptism often asks that a pastor or missionary from his home province or one whom he has known for years be permitted to perform the rites. The pastoral missionary is asked to the bedside of the sick, to give comfort to those who have lost relatives in the war, to read the Bible, to pray. He can extend his pastoral service through letters, gifts of books and the remembrance of anniversaries. We shall need in the future not fewer but more missionaries with the pastoral vision, the pastoral heart and the pastoral art.

### **Home Life in Free China**

We have enjoyed our home life in Free China. Our refugee home, part of a double house shared with a Chinese colleague, is quite different from our Nanking home and many unusual incidents and experiences have been associated with it. But joys and blessings have far outnumbered misfortunes and privations. Thieves have

broken in, but there is not much of value for them to steal. Lights go out frequently in the evenings because of an overstrained city electric plant, but native bean oil lamps and tallow candles are a fair substitute. There have been illnesses, operations, and accidents in the family, but the skillful care of doctors and nurses and the kindness of friends have given them all bright, silver linings. We have had to dive under the dining room table when Japanese bombers came overhead but we have come out rejoicing that they passed on. American mail comes irregularly but what indescribable delight when the air mail letters do arrive. China is blockaded, but from our home we can telephone to Chungking and other cities of China and in our living room we can listen to radio news from around the world, and feel the thrill of hearing KWID, San Francisco, announce "This is the United States of America."

Visitors come from near and far. Our children bring their Chinese and foreign chums. Teachers, students, government friends, army men and often farmers from the country drop in. The abnormal, high cost of living makes it impossible to entertain as we did before the war, but there is always a cup of hot tea or cold water ready and many stay for "*bien-fan*," "every day rice." Students from nearby dormitories come for a chat. The two students who live in our attic room tell us about their latest letters from home. We are asked to lend our living room for an afternoon committee meeting or an evening student group. A sick friend needs a little home food or home care. Three typhoid patients have spent their convalescent weeks with us.

### **The Lighter Side**

Life in the midst of war and reconstruction makes stern demands upon the missionaries' faith, endurance and courage. But missionary life has its lighter side also and is glorious fun to those who have not lost their love for recreation or their sense of humor. An hour on a tennis court even with a warped racket and worn out tennis balls; a swim in one of the swift Szechwan streams; a hike to the mountains; a bicycle ride to the country in the early spring or when the leaves are turning gold in the autumn; an excursion with Boy Scouts or school children; an evening of games with a student group; these are a few of the many ways in which we can find refreshment of body and relaxation of spirit. Sometimes a missionary group will act out a drama just for the fun of it, reading the



parts. There are clubs and other organizations in the larger cities for those who desire social contacts and study groups, special interest clubs and various kinds of recreation that can be organized in the smaller stations. Christmas celebrations have been much simpler during the war years but the real meaning and joy of this lovely season have shone forth all the brighter. We can attend Chinese music and dramatic performances or see news reels in the open on the University campus. Once or twice a year we splurge on a good moving picture that is brought by air to Chengtu. A few weeks ago we were invited to a special preview of "Fantasia."

A laugh can be found in many trying experiences. Picture the scene when twenty people in a house cellar during an air raid hear a sudden explosion nearby and all of them stick their heads under the nearest bench. Once in a Chungking dugout my coat containing my passport and other important papers was stolen from my side. The next day the papers wrapped nicely in a parcel were returned by an anonymous messenger with an unsigned message, "I am sure you will need your passport and papers but I need to borrow your coat for a while." I was eating Sunday breakfast in the home of a Chinese friend when his house weakened by repeated bombings all about, and a heavy rain storm, suddenly collapsed. We escaped by a split second and then had to laugh at our "make up" from the dust and debris. As the rain came down my friend said, "Let's wash our faces and go on to church. It will be drier there than here." Even our name can bring us amusement at times. When we hear people talking about "these terrible prices" we know that they are not necessarily referring to us.

### **When Peace Comes**

I was in Chungking on May 3rd and 4th, 1939, when the first serious bombing and burning of the war time capital took place. Air raid shelters were then insufficient and the casualties were frightful. I have been through other Chungking raids including the chain bombings of two summers ago and have seen much of the city reduced to rubble. Yet today many sections are rebuilt and a greater Chungking is emerging. The power of recovery of the Chinese people is one of their most remarkable traits.

When one flies over the country by plane and sees how much of the land is field and forest, he understands better why Japan has not been able to bomb China into submission. Since the great ma-



jority of the Chinese population is agrarian, and China plans a tremendous program of public and constructive effort after the war, the adjustment to a peace economy will not be as difficult as in some other nations. The great task of reconstruction will absorb China's energy for decades to come.

Peace will place China among the great powers. In many other ways too China will be a different country. The tides of nationalism will run strong for a time. There may be struggles over political and social policies. The rural and laboring masses will feel their strength. Free China, and especially the Western provinces, will continue their amazing development begun during the war. China and Japan must needs learn how to live as good neighbors. Relations with neighboring countries, Burma, Malaya, India, and the U. S. S. R., will be closer and more significant than ever before. China's "Greek Colonies" in the Southseas will no doubt grow in numbers and influence. There will be a burst of creative energy in literature, art, drama and other fields, and China will begin to produce notable scientists and inventors. Communications will be developed and industrialization will take place. China is destined to become a mighty nation. How important that she should be a strong member of the new commonwealth of nations, a champion of freedom and democracy, and a moral and spiritual leader of mankind.

"Things are being shaken and removed that those things which cannot be shaken may remain." "The day breaks in fire, and the fire is testing our work of what sort it is." We have seen the fire bringing out the gold, silver and precious stones, and also revealing wood, hay and stubble in the work of missions. But "the light affliction which is for the moment will work for us more and more exceedingly an eternal weight of glory" while we look at the unseen—the China of the future and the Church in China that is to be. The Church has been wounded by the war, but when peace comes it will, like the remnant of Judah, "yet again take root downward and bear fruit upward." Even then it will not be free from difficulties, opposition and persecution. It will still have to grow through struggle. This Church of the Free China that now is, and of the larger free nation that will be after the war, calls to the older Churches of the West for their continued sympathy, encouragement, assistance and prayers.

A dear Chinese friend who has suffered deeply put his faith and hope thus in a letter to me: "For several months I have not heard

from my children. Separation from dear ones at a time like this is a thing to be endured as we endure so many things these days. The most difficult article of faith is that God is love. It is so difficult now to believe in the rule of the love of God among men. The problem is a crushing problem and yet the Christian faith, not merely its theology, but the whole of faith, living and victoriously courageous, is the solution of it. I am concerned with the rebuilding of culture, not civilization which is but the material manifestation of culture. Culture is the ground in values and in the spirit, the essence of civilization, and this is being destroyed today. The Christian Church, the ecumenical Church movement, seems the only basis for a new day. If Christianity fails we are hopeless."



